

**HATTIE ELIZABETH LEWIS MEMORIAL
ESSAYS IN APPLIED CHRISTIANITY**

**THE APPLICATION OF THE TEACHINGS AND
EXAMPLE OF CHRIST TO THE RELATION-
SHIP OF THE NATIVE CITIZEN TO
THE IMMIGRANT**

BY

NATHANA L. CLYDE

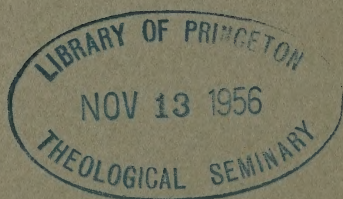
**A PRACTICAL APPLICATION OF CHRISTIANITY
TO THE AMERICAN RACE PROBLEM**

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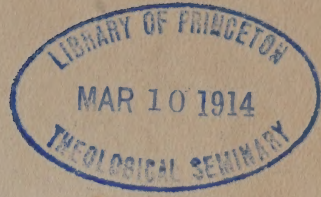
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By NATHANA L. CLYDE, of Kansas City, Missouri

First Prize, 1913

A PRACTICAL APPLICATION OF CHRISTIANITY
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By WILLIAM BURKHOLDER, of Marion, Kansas

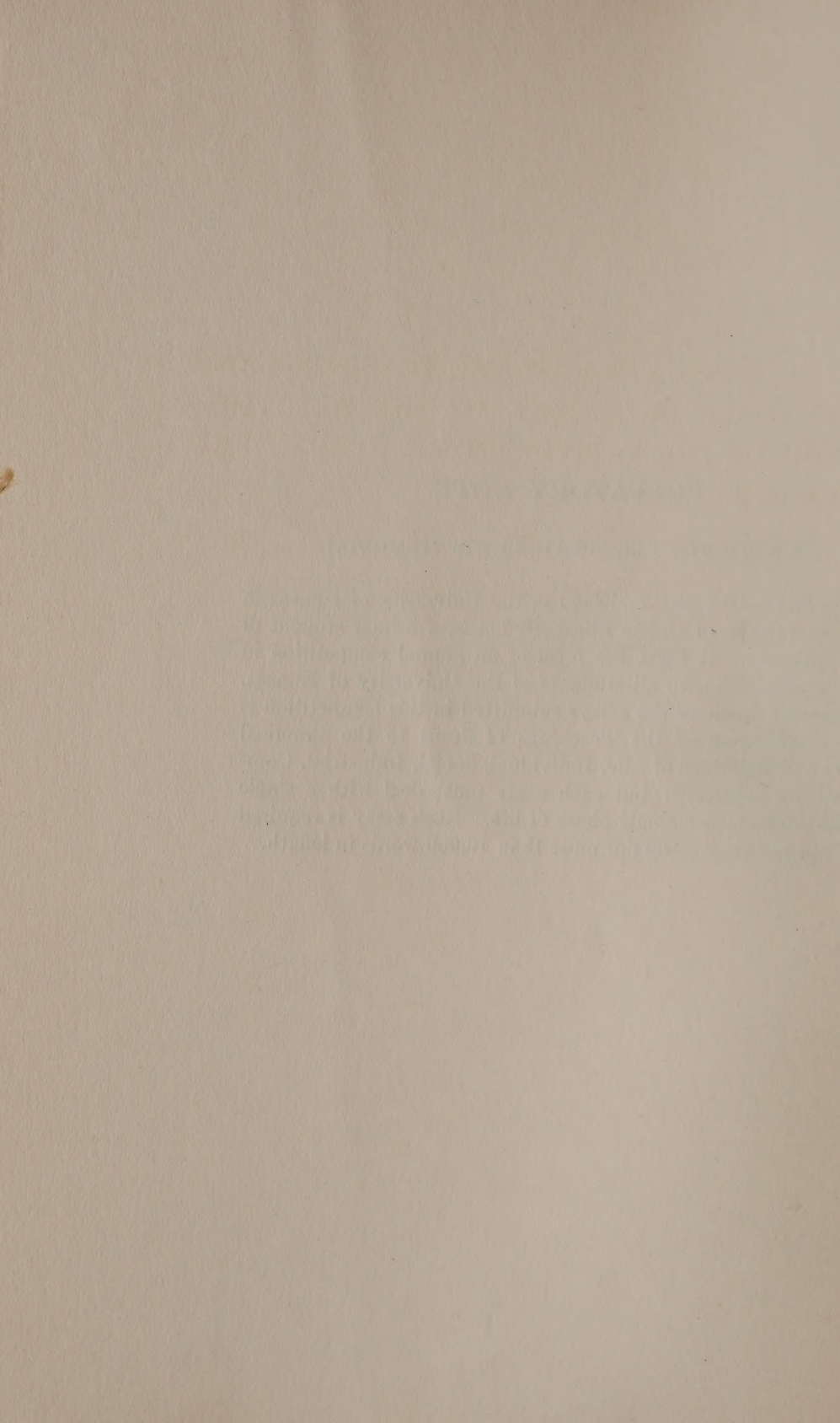
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PREFATORY NOTE

THE HATTIE ELIZABETH LEWIS MEMORIAL

This Memorial was established in the University of Kansas in 1911, in memory of Hattie Elizabeth Lewis, a former student of the University. It takes the form of an annual competition in essay writing, open to all students of the University of Kansas. The general theme of the essays submitted in this competition is "The Application of the Teachings of Jesus to the Practical Affairs and Relations of Life, Individual, Social, Industrial, Commercial, or Political"; but each essay must deal with a single definite subject, or a single phase of life. Each essay is required to be not less than 5,000 nor more than 10,000 words in length.



THE APPLICATION OF THE TEACHINGS AND
EXAMPLE OF CHRIST TO THE RELATION-
SHIP OF THE NATIVE CITIZEN TO THE IMMI-
GRANT.

BY

NATHANA L. CLYDE.

PREFACE

The writer of this essay, in keeping with the suggestion in the bulletin of instructions, had in mind a single definite purpose, namely, the securing of a right attitude toward the immigrant population in the light of the example and teachings of Jesus. Some people blindly argue against restriction and feel that the Scriptures support their views. Others are very much prejudiced against immigration, and, in ignorance, bring all kinds of false accusations against our foreign citizens. As the economic phase of the immigration problem is not the immediate concern of the average Kansas citizen, no attempt has been made to discuss immigration from that point of view. The only hope of the author is that this paper will set immigration problems in their true light, correct false impressions, and awaken Christian sympathy and interest in behalf of the immigrants who have found homes in Kansas.

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APPLICATION OF THE TEACHINGS AND EXAMPLE OF CHRIST TO THE RELATIONSHIP OF THE NATIVE CITIZEN TO THE IMMIGRANT

THE Gospel writers record several instances of persons applying to Jesus, ostensibly for information on social and political questions, and upon each occasion his answer was ambiguous or evasive. Does this indicate that Jesus was indifferent to civil affairs? Are we not to look to Him for enlightenment in solving modern social problems? An examination of the motives which prompted the questions referred to in the New Testament will explain the attitude of Jesus to these inquirers.

When one of the multitude appealed to Him for assistance in the equitable division of an estate He replied, "Man, who made me a judge or a divider over you?"¹ This He said not because of any lack of interest in the oppressed; he saw an immoderate desire for property and this incident evoked from Him a lesson against covetousness. Again, there was a legitimate doubt in the loyal Jewish mind with regard to the question of paying tribute to the Roman government. The Pharisees brought the question to Jesus but they received an ambiguous reply: "Render unto Caesar the things that are Caesar's; and unto God the things that are God's."² We are informed that they had taken counsel how they might ensnare Him. Jesus knew this and foiled their purpose by giving them an indefinite answer. Those assembled to witness the ascension inquired, "Lord, dost thou at this time restore the kingdom of Israel?"³ His reply was, "It is not for you to know times or seasons, which the Father hath set within His own authority." This was an appropriate answer for the occasion. When He, the Lord of glory, was about to ascend to the Father their thoughts should have been centered elsewhere than upon temporal things. "My kingdom is not of this world,"⁴ He had told His disciples.

The spiritual interests are first in all His teaching, and yet the

1. *Luke* XII, 13-14.

2. *Matt.* XXII, 15-21.

3. *Acts* I, 6, 7.

4. *John* XVIII, 36.

relationship of man to man is the test of the relationship of man to God. "By this shall all men know that ye are my disciples if ye have love one to another."⁵ No man ever came to Jesus with a sincere desire to know his duty to his fellow-man and went away without a definite answer. "If any man willeth to do his will, he shall know of the teaching."⁶ We are justified in going to the Scripture accounts of the life and doctrines of Jesus for information upon modern social problems. But we need not look for a code of civil laws. We shall find only certain general principles which each must interpret for himself and apply to his own situation. Jesus Himself dealt pre-eminently with the individual, and his teachings are individual in their application; therefore, to the extent that each member of society feels a personal responsibility and allows his own life to be actuated by the Christian spirit, to just that extent and no more, will society be reformed. Let us, then, try to discover what the example and teachings of Jesus have to offer with regard to the relationship of the native citizen to the immigrant.

There was no literal immigration problem in Christ's time; consequently we find no definite information as to the treatment of immigrants; but there was a tremendous race problem. It had been the policy of the Jews for ages to have no dealings with the Gentiles. This was wholly in accordance with God's purpose, for He wished the Jews to be a peculiar people. It was His plan to prohibit their intercourse with heathen nations in order to develop a strong, pure race through whom He might bless the world in Jesus Christ. Upon the advent of this promised Messiah His purpose was fulfilled and Jewish separatism was no longer called for. It was, therefore, a part of the task of Jesus to dispel this race prejudice and to teach the Jews that God is the Father of all humanity, and all we are brethren. This lesson he seized every opportunity to impress upon his followers, both by precept and by example.

Early in His ministry He found it convenient, yes, even urgent, to make a journey through Samaria, a province unusually despicable to the Jews, yet He conversed as freely with the woman of Samaria⁷ as He would have conversed with a woman of His own

5. *John XIII, 35.*

6. *John VII, 17.*

7. *John IV.*

nation. He as generously offered her spiritual blessings as He ever offered them to any one else. He had no hesitancy in dealing with a Samaritan.

Later, in answer to the lawyer's question, "Who is my neighbor?"⁸ He used a Samaritan as an example of the ideal brotherly spirit which should exist in every man's heart toward all who are in need. Again, the Samaritan leper,⁹ the Syro-Phoenician woman's daughter,¹⁰ and the centurion's servant¹¹ received equal attention with the Jew, and in each case were praised for unusual faith or gratitude.

When the Greeks were announced as seeking for Him,¹² He glorified God because this incident was a prophecy of the future when He would draw all men unto Him. He had said, "God so loved the world, that He gave His only begotten Son that whosoever believeth on Him should not perish, but have eternal life."¹³ Before His ascension He gave unmistakable directions to the eleven: "Go ye therefore, and make disciples of all nations."¹⁴ There was not the slightest distinction in His mind between Jew and Gentile. The comprehension of this truth, nevertheless, was to His Jewish followers, a difficult matter. It required a thrice given vision to convince Peter that "God is no respecter of persons but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him."¹⁵ A conference at Jerusalem with abundant testimony of those experienced upon the mission field was necessary to prove to the conservative Christian that God made no distinction between Jew and Gentile in the distribution of His blessings.¹⁶

In the succeeding Christian centuries the conviction has become almost universal that, theoretically at least, "All men are created equal." This is the foundation of our boasted American democracy. By no means the least of the problems involved in the application of this principle is that concerned with the restriction of immigration. Our Puritan forefathers would have been horrified at the idea of closing the gates of America against any one. In truth, in the Declaration of Independence one of the grievances

8. *Luke* X, 25-37.

9. *Luke* XVII, 36.

10. *Mark* VII, 24.

11. *Luke* VII, 12.

12. *John* XII, 20.

13. *John* III, 16.

14. *Matt.* XXIX, 19.

15. *Acts* X, 34-35.

16. *Acts* XV.

against the King of Great Britain was his endeavor "to prevent the population of these states." The framers of the United States Constitution, fearful lest some restriction should be placed upon immigration, introduced a provision that "The importation of such persons as any of the States now existing shall think proper to admit shall not be prohibited by the Congress prior to the year one thousand eight hundred and eight."¹⁷ People were invited to come here to find a refuge from oppression and persecution, and the first laws passed affecting immigration were for the protection of the immigrant.¹⁸ During the first half century of our national existence the gates of our country were open to all who sought admission. But circumstances soon arose which led our generous ancestors to question the equal rights of all men to our American liberty. It is interesting to trace the various steps by which our present regulation of immigration was brought about.

In the early thirties the large influx of Catholic immigrants from Ireland aroused a feeling of hostility to immigration in general. Restriction societies were organized. As early as July, 1836, the Senate directed the Secretary of the Treasury to collect certain information regarding the immigration of foreign paupers and criminals, and in 1838 the House agreed to a resolution instructing the Committee on the Judiciary "To consider the propriety and expediency of providing by law against the introduction into the United States of vagabonds and paupers deported from foreign countries, for whom no place of residence and means of employment and certain support for a reasonable time after arrival have been previously prepared, and requiring that the owners and masters of vessels by whom such persons shall be brought into the country shall be held liable for their relief if left in distress after being landed."¹⁹ Inquiries revealed interesting facts; several bills were presented on the recommendation of the Committee, but nothing was done. During the next ten years there was no attempt made to legislate against the foreigner. The general sentiment of the country, for a time, favored immigration.

But during the years 1848 to 1850, political and economical disturbances in Europe again increased immigration to the United

17. *Federal Immigration Legislation*, p. 5.

18. *Ibid.*, p. 6.

19. *Ibid.*, p. 10.

States and the opposition to the foreigners was renewed. The so-called "Know-Nothing movement," marked by a secret organization of those opposing immigration, quickened attention to this subject. As a result, various attempts were made to introduce bills into Congress, but they were too radical and accomplished nothing tangible. It was considered contrary to the principles of the Declaration of Independence to exclude any one from the advantages of our government.

The reduction of the industrial population during the Civil War made immigrants welcome. In 1864 a law was passed providing for the appointment by the President of a Commissioner of Immigration. Provisions were made whereby immigrants could make contracts pledging their wages for a term not exceeding twelve months to repay the expenses of immigration. An immigration office was established in New York City in charge of the superintendent of immigration who should arrange for "transportation for immigrants to their final destination and protect them from imposition and fraud." Defects were discovered in the existing system. It was learned that the authorities of a Canton of Switzerland undertook to pardon a person convicted of murder on condition that he emigrate to the United States. The Senate, therefore, resolved, "That the Congress of the United States protests against such acts as unfriendly and inconsistent with the comity of nations."²⁰

National encouragement to immigration was withdrawn in 1868 by a repeal of the law of 1864. The question of State control of immigration was brought up, and such control was declared unconstitutional. Here begins the period of national legislation.

Trouble arose in California over Chinese women brought over for immoral purposes and in 1875 a bill passed both houses providing that all those implicated in such practices be excluded. Legislation between 1882 and 1888 pertained chiefly to the question of Contract Labor. During these years there was a growing sentiment in various centers against immigration or, at least, in favor of restriction. Complaints were made that the laws prohibiting the importation of contract laborers, convicts, and paupers were being extensively evaded, owing to the lack of

20. *Federal Immigration Legislation*, p. 22.

machinery to enforce them. A committee known as the "Ford Committee" was appointed in the House to investigate.

The report submitted at the following session of Congress alleged that "there were thousands of alien paupers, insane persons, and idiots annually landed in this country * * * * *; that many of these were assisted to emigrate by the officials of the country from whence they came."²¹ Attention was called to a number of persons who came overland by way of the Canadian frontier, who were said to have become applicants for shelter in the almshouses of New York State within forty-eight hours of their arrival in Quebec. Furthermore, the Contract Labor Law was being violated.

The Ford Committee recommended that the enforcement of the acts regulating immigration be placed wholly in the hands of the Federal Government instead of the State authorities as provided by the law of 1882. In addition to idiots, paupers, lunatics, and convicts, the bill proposed by this committee excluded polygamists, anarchists, and persons afflicted with a loathsome or dangerous contagious disease. Any person found in the United States having come contrary to law, could be deported within two years at the expense of the transportation company bringing him. Such was the substance of their recommendation. It shows the trend of affairs, but no law was enacted. In 1889 standing committees were appointed in both Houses.

As a result of their efforts laws were passed in 1891 similar to those recommended by the Ford Committee. There were excluded "Persons suffering from loathsome or contagious diseases, polygamists, and persons assisted by others to come unless under special inquiry they were found not to belong to any one of the excluded classes."²² Commanding officers of vessels were to furnish complete reports of immigrants. Medical examinations of immigrants were to be made by surgeons of the United States Marine Hospital Service, and immigrants on the borders of Mexico and Canada were to be inspected. Any alien becoming a public charge within one year after arrival could be deported at the expense of those who brought him here. The office of Superintendent of Immigration was established.

21. *Federal Immigration Legislation*, p. 37.

22. *Federal Immigration Legislation*, p. 40.

A number of advantages were gained through this bill: (1) "This law attempted to codify the existing laws; (2) Federal control was completely and definitely established; (3) the clauses relating to exclusion were extended and strengthened; (4) more complete provisions were made for inspection and deportation; (5) and an attempt was made to regulate overland immigration."²³

During the succeeding years immigration problems were constantly before Congress. More thorough inspection and better enforcement of existing laws were the principal phases of the subject discussed. It is interesting to note that the "literacy test" was considered at this early date. It excluded "Persons physically capable and over sixteen years of age who could not read and write the English language or some other language; parents, grandparents, wives, and minor children of admissible immigrants being excepted."²⁴ After passing both Houses it was vetoed by President Cleveland. It passed the House again, but was not acted on in the Senate.

In 1903 a new act was passed which extended the excluded classes considerably; but even this was found to be inadequate for the protection of the American citizenship, and in 1907 the following law was passed, which is still in force: "Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the following classes of aliens shall be excluded from admission to the United States: All idiots, imbeciles, feeble-minded persons, epileptics, insane persons, and persons who have been insane within five years previous; persons who have had two or more attacks of insanity at any time previously; paupers; persons likely to become a public charge; professional beggars; persons afflicted with tuberculosis or with a loathsome or dangerous contagious disease; persons not comprehended within any of the foregoing classes who are found to be and are certified by the examining surgeon as being mentally or physically defective, such mental or physical defect being of a nature which may affect the ability of such alien to earn a living; persons who have been convicted of or admit having committed a felony or other crime or misdemeanor involving moral turpitude; polygamists, or persons who admit their belief in the practice of polygamy, anarchists, or persons who believe in or

23. *Ibid.*

24. *Ibid.*, p. 47.

advocate the overthrow by force or violence of the Government of the United States, or of all government, or of all forms of law, or the assassination of public officials; prostitutes, or women or girls coming into the United States for the purpose of prostitution or for any other immoral purpose; persons who procure or attempt to bring in prostitutes or women or girls for the purpose of prostitution or for any other immoral purpose; persons hereinafter called contract laborers, who have been induced or solicited to migrate to this country by offers or promises of employment or in consequence of agreements, oral, written or printed, express or implied, to perform labor in this country of any kind, skilled or unskilled.”²⁵ With further legislation in 1910 for the suppression of the “white slave traffic,” we have now a comprehensive and explicit body of laws excluding defective classes.

The Chinese Immigration problem first came up in the House in 1856.²⁶ The first attempt to secure national legislation with regard to it occurred in 1869, and from that date on there was constant discussion of the subject and repeated efforts to secure an amicable adjustment of relationships between America and China. In 1894 a treaty was proclaimed excluding Chinese laborers for a period of ten years. Upon the expiration of this period China refused to continue the treaty and Congress “re-enacted, extended, and continued, without modification, limitation, or condition, all laws then in force ‘in so far as not inconsistent with treaty obligations.’”

At the present time the question of admitting the Japanese is provoking a wide discussion. Many people in the middle West who do not come into direct contact with either the European or the Asiatic immigrant and who are not directly affected by immigration, feel that exclusion is unjust. Discrimination against races or even against some defective classes appears to be unchristian. “Freely ye have received, freely give,” they would say. We have fallen heir to a rich country; we are enjoying liberty; what right have we to put up the bars before other men and say to them “You are not worthy to enter”?

“Judge not that ye be not judged,”²⁷ some one quotes against

25. *U. S. Statutes At Large*,
pp. 898-899.
26. *Federal Immigration Legisla-*

tion, pp. 68, 69.
27. *Matt.* VII, 1.

restriction, but he forgets the moderating verse that follows: "Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you."²⁸ It is impossible to recognize the "dogs" and the "swine" without exercising some measure of judgment. By balancing one passage against another we find that Jesus did not mean to forbid entirely the use of our divinely given mental faculties. He merely meant to warn against unkindly and hasty conclusion, against petty animosities. Then we are to avoid extremes. The gospel of Jesus is a gospel of common sense and we are, after all, permitted to inquire who is worthy. It is easy to see that the gift of American liberty to the immoral is casting pearls before swine; that the granting of American citizenship to the anarchist is giving that which is holy unto the dogs; but it is harder to justify the exclusion of the miserable and the unfortunate. Would not Christian compassion welcome them to our shores? How long, however, could the United States maintain her present existence as a nation if America were converted into a hospital or a poor farm for even the civilized world? Evidently the non-restriction policy would be as dangerous to the nation as voluntary exposure to fatal disease germs would be to the individual. But it is not consistent with the teachings of Jesus to consider self. "For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it."²⁹ This verse and similar passages from the New Testament led hundreds of people in the early centuries to court martyrdom. Modern life, however, has put a new interpretation upon such words. The day has passed when piety is measured by pallor in the cheeks. Laying down one's life for the cause of Christianity no longer means martyrdom; it means, as far as possible, a strong wholesome life spent in self-forgetful service in the kingdom of God among men. Just so, the United States, as a nation, is not best serving humanity by a suicidal non-restriction policy, but she is doing an honorable and praiseworthy deed in maintaining a strong, wholesome national life that will be an example to the world. She can best uplift mankind by exercising such wisdom in public affairs and in her methods of relieving the distressed, yes, rather, of preventing distress within her gates,

28. *Matt.* VII, 6.29. *Matt.* XVI, 25.

that her light shall shine before other nations; and they shall see her good works and glorify our Father who is in heaven.³⁰

Yet the United States and all other nations combined cannot eliminate distress entirely in the present era. Jesus clearly recognized that there is a limit to the attention to be given to the poor. "For ye have the poor always with you,"³¹ and this remark, too, it is interesting to notice, was made in defense of an act of love performed even for himself.

Taking all into consideration, it is safe to say that national restriction of immigration may easily be supported by Scripture when it is viewed as protection for the children and for the weaker ones in our population. Some communities, notably those on the eastern and western coasts of America, suffer more heavily from the encroachment of the alien than do the interior States. We who are more favorably situated ought to have a more intelligent sympathy for the States that bear the heavier burdens incident to immigration.

However, not many people are advocating non-restriction. By far the greater number are in favor of still further regulations. Unfortunately, it must be confessed that American democracy is to a considerable extent theoretical. A large number of intelligent American citizens are charging the bulk of poverty and crime in our commonwealth to the presence of the alien races. They are continually bearing false witness against their foreign neighbors; and Christ has not released us from the obligation to keep the ten commandments.³² It is just as sinful as ever to accuse any one wrongfully. It behooves us to find out the truth before we pass judgment against these strangers.

In his book on "The New Immigration" Mr. Roberts, quoting J. D. Whelpley on the evils which foreigners bring, expresses a common opinion when he says that they "strain charitable resources to the utmost."³³ First, then, let us investigate this charge. We can ask no better authority than the reports of the Immigration Commission, and since these reports have been freely consulted in the preparation of this paper, it is not out of place to give a brief statement as to their nature and purpose.

30. *Matt.* V, 16.

33. *Roberts*, p. 294.

31. *Matt.* XXVI, 11.

32. *Mark* X, 19 and *Matt.* V, 17-20.

The Immigration Commission,³⁴ created in 1907, consists of three Senators appointed by the President of the Senate, three members of the House of Representatives appointed by the Speaker of the House of Representatives, and three persons appointed by the President of the United States. The work of the Commission included "a study of the sources of recent immigration in Europe, the general character of incoming immigrants, the methods employed here and abroad to prevent the immigration of persons classed as undesirable in the United States immigration law, and finally, a thorough investigation into the general status of the more recent immigrants as residents of the United States, and the effect of such immigration upon the institutions, industries, and the people of this country."³⁵

The extent of the investigation may be known from the fact that original information was secured for more than three million two hundred thousand individuals.³⁶ Data secured from existing records is not included in this number. Agents were employed to collect the material directly, under the immediate supervision of committees or members of the Commission from the central office in Washington. Forty-two volumes of varying size comprise the reports of the Commission.

With regard to immigrants as charity seekers the conclusion of the Commission was this:³⁷ "At the present time pauperism among newly admitted immigrants is relatively at a minimum, owing to the fact that the present immigration law provided for the admission of the able-bodied, or of dependents whose support by relatives is assured. The number of those admitted who receive assistance from organized charity in cities is relatively small."

The records of associated charities in forty-three cities, including all the larger immigration centers except New York, show that a small percentage of the cases were those of immigrants who had been in the United States three years or under. Nearly half of all the foreign born cases were of persons who had been in the United States twenty or more years. Perfect fairness to those arguing for or against the immigrant calls for a presentation of statistics.

The records of the forty-three cities mentioned show that

34. *Abstract*, vol. I, p. 9.

35. *Ibid.*, p. 13.

36. *Abstract*, vol. I, p. 20.

37. *Abstract*, vol. I, pp. 35-36.

38.3% of the charity seekers are aliens.³⁸ The average percentage of foreigners in the general population of these cities based upon the census of 1900 was 34. Allowing for some increase in the alien population of these cities in the intervening years, we find that the number of immigrants asking aid is not noticeably disproportionate to their representation in the population. Considering the hardships incident to immigration and adjustment to a new environment, this is a good record.

A study of the alleged principal causes of poverty in these cities reveals some interesting facts:³⁹ the two columns of percentages for the native and for the alien are closely parallel except in two instances. The number of foreign born persons whose principal cause of dependence is "neglect or bad habits of the breadwinner" is four per cent. less than the number of natives for the same cause; while, on the other hand, the number of native Americans whose principal cause of poverty is owing to the "death or disability of the breadwinner" is four per cent. less than the number of foreign born for this cause.

According to these figures, foreign born persons, therefore, do not arrive at a state of dependence for blamable habits in as large numbers as do the native Americans. What is the explanation for the high rate of death or disability of the alien breadwinner? Consider where he works; study the vital statistics of the land and then form your own conclusions. Professor Irving Fisher in his report on National Vitality gives this quotation: "Of 29,000,000 workers in the United States over 500,000 are yearly killed or crippled as a direct result of the occupations in which they are engaged—more than were slain and wounded throughout the whole Russo-Japanese War."⁴⁰ Again, John Mitchell, in a speech before the Governors' Conference on Conservation, estimates that for every 100,000 tons of coal mined in the United States one mine worker is killed and several are injured. In 1907 the figures were 2,500 coal miners killed and 6,000 seriously wounded. These statistics, of course, are for the general working class without regard to race. Only a little observation of current events,

38. *Immigrants as Charity Seekers*,
Vol. I, p. 22.

39. *Immigrants as Charity Seekers*,
Vol. I, p. 40.

40. *Report on National Vitality*,
p. 37.

41. *Ibid.*

however, is necessary to verify the belief that the percentage of foreigners who lose their lives in accidents is relatively higher than the proportion of foreign born persons in the general population. For example, read of the recent mine explosion in Pennsylvania.

"One hundred miners, possibly one hundred and twenty, were killed shortly after noon today when a disastrous explosion occurred in the Cincinnati mine of the Monongehela River Consolidated Coal and Coke Company at Finleyville, Up to eleven o'clock tonight seventy bodies of victims had been recovered Two-thirds of the dead are foreigners."⁴² Is it any reflection upon the immigrant class if the wives and children of these unfortunate men swell the number of immigrant charity seekers?

Go into the manufacturing establishments and see who has the most disagreeable and the most dangerous work to perform. For example, in the slaughtering and meat packing industries in the principal centers of the middle West and Southwest, 60.7% of the total number of wage earners engaged are foreign born.⁴³ They work in the foul-smelling hide cellars, in the slaughter pens, in the undesirable places where the self-respecting American refuses to work. The Americans connected with this industry are the skilled laborers and the overseers. It must be so. Foreign born persons, in most instances, are not capable of filling better positions. It is not to be expected that they be given the best places. Jesus recognized differences in ability among men when he spoke the parable of the talents.⁴⁴ The point is this: when the foreigners have ruined their health or suffered accidents in enriching American industry, they ought not to be slandered and misrepresented by the American people. Some, at least, of the immigrants are the most deserving charity seekers found anywhere.

Again, the charge of insanity is a common one against the alien population. With regard to this, unfortunately, the testimony of the Immigration Commission is less favorable. "It appears that insanity is relatively more prevalent among the foreign born than among the American born."⁴⁵ The explanation for this is

42. *Kansas City Times*, April 23,
p. 1.

43. *Abstract*, Vol. I, p. 298.

44. *Matt.* XXV, 14-30.

45. *Abstract*, Vol. II, p. 25.

to be sought in the racial traits or tendencies and in "the total change in climate, occupation and habits of life which the majority of immigrants experience after arrival in the United States."⁴⁶ Mr. Roberts tells the story⁴⁷ of an educated Magyar who came to America with his wife and three little children. His wages amounted to only \$1.30 a day, but he supported his family successfully. After a while he lost his job, and could not find another. Then his wife became insane through worry and spent some months in a hospital for the insane. The authorities took steps for her deportation, and of course the husband and children accompanied her on her sad homeward journey. This is only one instance. May it not furnish a hint as to the possible cause of insanity in numerous cases? A little sympathetic touch and brotherly assistance would often prevent a world of trouble.

Another very common error is the supposition that the immigrant is responsible for a large amount of the crime committed at the present time. The average citizen is very hasty in his conclusions that the alien is directly or indirectly the cause of most of the civil disturbances in our cities. Again let the testimony of the Immigration Commission reveal the truth: "No satisfactory evidence has yet been produced to show that Immigration has resulted in an increase in crime disproportionate to the increase in adult population. Such comparable statistics of crime and population as it has been possible to obtain, indicate that immigrants are less prone to commit crime than are native Americans."⁴⁸

Yet immigration has had a marked effect upon the nature of crimes committed in the United States. All data analyzed by the Immigration Commission agree upon the following points: (1) "The class of offences designated as 'gainful,' forms a larger proportion of native than of immigrant criminality; (2) The aggregate 'offences of personal violence' and the aggregate 'offences against public policy' form larger percentages of immigrant than of native crime. (3) The aggregate 'offences against chastity' compose very slightly different proportions of the total criminality of immigrants and of natives."⁴⁹

An explanation for this state of affairs is not hard to find. A glance at the environment of the alien, especially during the first

46. *Ibid.*, p. 25.

47. *The New Immigration*, p. 166.

48. *Immigration and Crime*, p. 1.

49. *Ibid.*, p. 13.

years of his residence, ought to convince the most dubious that the amount of immigrant criminality is to be wondered at, not because it is large but because it is not larger.

Mr. Roberts makes an interesting comment in this connection: "If men who say that we get the dregs of Europe in the new immigration were to consider how we consign them to the dregs of our population in large cities they would revise their judgment."⁵⁰

The new immigrants, in most cases, first settle in the slums of our cities. They are attracted there by the presence of relatives or friends, or they are forced there by the necessity of securing living quarters at the lowest possible price. The more thrifty, as they become financially able, move out into better residence districts, but not until their lives have been contaminated by their contact with the real "scum o' the earth" the worthless and immoral dregs of native society. This statement can be verified in Kansas City, the metropolis of our own State. In the immigrant districts of Kansas City may be found a few American people, but the normal family is the exception among them. Many of them are people who would not be tolerated in a respectable neighborhood or who, if tolerated, would be, to say the least, uncomfortable and unhappy. The immigrant comes to America with the praises of this "land of the free, and the home of the brave" ringing in his ears. He expects to find justice and purity. How great must be his disappointment! He is innocent and confiding when he comes, but after a few sorrowful experiences with those shrewd people who prey upon the ignorant newcomer, he learns from the American example that he must do likewise if he would maintain his footing in this country.

Mr. Roberts, again, has strong convictions on this point:⁵¹ "The pushcart man, the licensed saloon-keeper, the peddler, the violators of the custom laws, have learnt that it is possible to evade the law with impunity. They know that a dollar covers a multitude of transgressions and that every wave of reform is ephemeral. Many of them have been trained by sinister politicians not to observe the laws; and the profits of illegality are divided with their advisers and conniving officers. All this is drifting to anarchy and has a bad effect upon the incoming millions of southwestern Europe. The cure for all this is not more legislation,

50. *The New Immigration*, p. 128.

51. *The New Immigration*, p. 247.

for many legislators in municipality and State are the gravest offenders. The remedy must come by a quickened social conscience. The sense of justice and right in the heart of foreigners must be strengthened by the native, so that they will help the forces of right to put out of business, the sinister politician, the ignorant notary public, the inefficient justice of the peace and the notorious constable. Locks and bolts have their use in curbing the savage beast in the human breast, but these repressive agencies will not suffice; the locks and bolts in the soul of civilized men must be appealed to, and each one individually taught to suppress those criminal tendencies which have cost man so much in his march from savagery to civilization. America's only hope of seeing the foreigners doing this is by the native taking the lead—then the new immigration will follow.”

Again, with regard to juvenile delinquency it is startling to learn that “Juvenile delinquency is more common among immigrants than among Americans;”⁵² also that “American born children of immigrants exceed the children of natives in the relative amount of crime.” The argument for the juvenile immigrant is practically the same as that for the adult. It has been shown that the crimes of the second generation of immigrants differ from those of the immigrants themselves. “The movement of second generation crime is away from the crimes peculiar to immigrants and toward those of the American of native parentage. Sometimes this movement has carried second generation criminality even beyond that of the native child of native parentage.”⁵³

The secret of this situation is a tendency on the part of the young alien to copy American ways. If rightly directed, this tendency is the most hopeful because it leads to complete and rapid assimilation of the new races; when wrongly directed or when neglected, it may challenge wholesale prejudice against the entire alien population. When the young foreigner lives in the slums during his most impressionable years, plays in the alleys around pool halls, saloons, and worse dives, and associates with delinquent and criminals, who delight in polluting his mind, what kind of ideals can he be expected to form? It is a miracle that many of these boys become good citizens in spite of their environment.

52. *Immigration and Crime*, p. 1.

53. *Ibid.*, p. 14.

With regard to the immigrants, both young and adult, it may be said, "It is impossible but that occasions of stumbling should come; but woe unto him, through whom they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble."⁵⁴

In the light, then, of the testimony of all those who have made a careful investigation of the actual conditions existing in immigrant centers, it is evident that there are many erroneous opinions in the minds of well-meaning and intelligent American citizens. Unjust prejudice and unintentional misrepresentation of facts result from lack of knowledge. The revelation of the truth ought to bring a flood of brotherly sympathy for the stranger that would instantly dispel any race aversion and minister to his evident needs in the name of Him who said, "Inasmuch as ye did it unto one of these my brethern, even these least, ye did it unto me."⁵⁵

Countrymen, bend and invoke
 Mercy for us blasphemers,
 For that we spat on these marvelous folk,
 Nations of darers and dreamers,
 Scions of singers and seers,
 Our peers, and more than our peers.
 "Rabble and refuse," we name them
 And 'scum o' the earth,' to shame them.
 Mercy for us of the few, young years,
 Of the culture so callow and crude,
 Of the hands so grasping and rude,
 The lips so ready for sneers
 At the sons of our ancient more-than-peers.
 Mercy for us who dare despise
 Men in whose loins our Homer lies;
 Mothers of men who shall bring to us
 The glory of Titian, the grandeur of Huss;
 Children in whose frail arms shall rest
 Prophets and singers and saints of the West.
 Newcomers all from the eastern seas,
 Help us incarnate dreams like these.
 Forget, and forgive, that we did you wrong.

54. *Luke XVII, 1, 2.*55. *Matt. XXV, 40.*

Help us to father a nation, strong
In the comradeship of an equal birth,
In the wealth of the richest bloods of earth.⁵⁶

Following the teachings of Christ, if we should do unto the aliens as we would that they should do unto us, we should find them much more easily assimilated into our population. If we should use our influence at the polls, in the existing philanthropic agencies, and in the churches in behalf of securing for the immigrant, blessings similar to those which we enjoy, he would soon be transformed into a more desirable fellow-citizen and neighbor. Shortened hours of labor would afford to the adult immigrant an opportunity and a greater inclination to attend a night school. Since we have compulsory education for the children, why not have compulsory education for the new residents of our country? A little stimulus in this direction would lessen the patronage of the pool halls and saloons in our cities. Young men in Kansas City, Kansas, have confessed their intentions to pursue a course of study in a night school, but the allurements of the saloons at the "State line" dissipated any such ambitions. There is great need for playgrounds for the children. Most Americans even in the cities have a little space for their children's enjoyment. Why should the foreign child be deprived of Nature's gifts, just because his parents live in crowded quarters? Playgrounds are less costly and far more effective than juvenile courts. Pleasant places for social gatherings of young and old, and agencies for the cultivation of the moral and religious nature, are lawful rights of which many an immigrant has been deprived.

Do these foreign people know what gratitude is? Will they appreciate the kindnesses shown toward them, or will they, as many people think, "take all they can get and look for more"? Settlement work within the boundaries of Kansas has been laughed at by professing Christian people. Social workers have been told by prominent church men that they were wasting their lives on an ungrateful stratum of society. These same workers, however, carry visions of beaming faces and assurances of gratitude with difficulty expressed in broken English; yes, they have in their possession humble gifts representing sacrifice on the part of the

56. R. H. Schauffler, in *Atlantic Monthly*, Nov., 1911.

donor. As the Samaritan, alone, of the ten lepers cleansed, returned in gratitude to give glory to God,⁵⁷ so the alien in America is often the most appreciative of the sympathy and brotherly love extended to him by those who wish to follow the example and teachings of Jesus Christ.

57. *Luke XVII, 11-19.*

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A PRACTICAL APPLICATION OF CHRISTIAN-
ITY TO THE AMERICAN RACE PROBLEM.

BY

WILLIAM BURKHOLDER.

PREFACE

The race question, or the problem of the American negro, presents so many different phases, there is so much available material, and the problem is so generally interesting, that it is hard to keep within limits. This may excuse, in a sense, the length of this essay.

So much space has been devoted to a discussion of the question of the superiority of any race and the progress of the negro race in America, in order to refute the popular fallacy regarding the inferiority of the negro.

This essay has attempted to show the possibilities of the American negro if he is given opportunity to develop and receives a square deal at the hands of the white race. The thesis is that we, as a Christian nation, have a duty to perform toward the negro. We are responsible for his presence here and should make the best of a bad matter by applying Christianity, the only practical solution for the problem.

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A PRACTICAL APPLICATION OF CHRISTIANITY TO THE AMERICAN RACE PROBLEM

THE Golden Rule is becoming recognized as the most practical and really the only solution for many of the social, economic, and political questions of the day. Many an unpleasant and perplexing situation might be easily relieved if all parties concerned would practice the fundamental proposition of Christianity, "Love thy neighbor as thyself." And of all difficulties to which this principle is applicable, none is of more immediate and widespread importance than the problem of the American negro. This is a problem to which Christ's teaching can be most readily applied, and, furthermore, one for which it is the only possible solution.

But before discussing the application of the Golden Rule to the negro problem, it is necessary to review the conditions, factors, and causes that contribute to bringing about our race difficulties, and to discuss in some detail the present status of the negro in the United States.

There is a great deal being said at present about the superiority of the Caucasian to all other races, and of the inferiority of the negro. The negro is commonly supposed to be not only the present inferior of the Caucasian, but to be incapable of ever rising to a status of equality with the white race. It is quite natural that unthinking people, viewing the negro only in his present position of apparent inferiority, should think him an inferior being.

But upon a more careful consideration, we are not so sure about the racial superiority of the white man. It would seem that any theory of a superiority of races is a mere assumption, based neither upon facts nor plausible theory. The first step should naturally be to consult science.

Unfortunately, however, upon this question science is unreliable. As yet there are no fixed and generally accepted views regarding the superiority of races. Ethnologists not only fail to agree, but are constantly changing their minds. Hence, their

opinions can not be regarded as authoritative or accurate. And it is a lamentable fact that not only many scientists, but other students as well, use their science and knowledge not to find the truth, but to support preconceived prejudices and theories.

Regarding this specific question of race superiority, the logical conclusion is that there is no such thing. All races are descended from a common stock—of that there can be no doubt. All were equal in the beginning. Each race started with the same amount of strength and intelligence. Hence no race can reasonably assert superiority, however much it may seem to have advanced beyond other races.

While heredity has been thus impartial, environment has not been so kind and just to every race. Climate, geography, and location have been the determining factors in the development of civilization. The negro of the African jungles or Australian deserts, the Indian of the American plains, and the Esquimau of the frozen North found insurmountable barriers between them and advancement. In the fierce struggle for existence, they found neither time nor opportunity for the development of a high degree of civilization. The peoples of the Mediterranean basin, on the other hand, were blessed by Nature with a climate and surroundings calculated to secure for them the fewest difficulties in the struggle for existence and the best possible conditions for development and culture. "It is easy to show that an Australian is just now far below our mental level. But how far is his degradation due to the inherited and unchangeable characters of his race, and how far to his long struggle with the dreary desert?"¹

We forget, in the pride of our present Anglo-Saxon civilization and domination, that our own stone-age ancestors were in an even lower state of savagery than any Ethiopian tribe of to-day. We forget that it was not until a comparatively recent date in recorded history that our Teutonic ancestors received their civilization from the Greeks and Romans. We forget the barbarous persecutions and orgies common in medieval, even modern, times; perpetrated often in the name of the Church and Christianity. We do not stop to admit that the Salem witchcraft episode, for instance, was on a parity with the practices of the cannibal

1. Royce: *Race Questions and Other Problems*, p. 33.

medicine-man; or that every year there occur lynchings and crimes unsurpassed for cruelty and savagery in the African forests.

No race can support a claim to being the originators of civilization. To the Greeks and Romans belongs the honor of its highest development. They gave it to the German barbarians, who, receiving it under favorable conditions, were able to assimilate it. Have we given the negro a fair test of his receptivity? Nor can the Caucasian claim the distinction of being the only race capable of developing a civilization, since the isolated Chinese and Japanese have shown that they can rise above savagery without the aid of the Caucasian. In the advancement of any race, objective conditions must control.

"I do not doubt that some races are more teachable than others, but I do very much doubt our power to estimate how teachable a race is, or what can be made of them, or what hereditary mental powers they have until we have given them centuries of opportunity to be taught. Fortune and the defects of the Roman Empire gave to the Germanic peoples an extraordinary opportunity to learn. So the world found out how teachable they were. Let their descendants not boast unduly until they, too, have given to other races, not indeed the opportunities of conquerors, but some equal opportunity to show of what sort of manhood they are capable."²

The sudden rise of Japan from a position of isolation and supposed barbarism has taught the Teutonic sense of superiority several lessons. The true lesson to be learned from Japan, Royce says,³ is "that it is somewhat hard to find out by looking at the features of a man's face, or at the color of his skin, or even from the reports of travelers who visit his land, what it is of which his race is really capable."

The first Universal Race Congress, meeting in London recently, declared race prejudice absurd. The Congress went on record "urging the vital importance at this juncture of history of discountenancing race-prejudice, as tending to inflict on humanity incalculable harm, and as based on generalizations unworthy of an enlightened and progressive age."⁴ Not only does theory and

[2. Royce: *Race Questions*, pp. 43-44.

3. *Ibid.*, p. 14.

4. *Independent Magazine*, vol. 71, pp. 401-403.

speculation discourage any theory of a superiority of races, but facts show that the American negro has made unprecedented progress since his emancipation in 1863. The story of his advancement as a freedman is not a brilliant chapter, but it is an honorable record; the more so when we consider the difficulties under which it has been made.

The negro, like every other race, has his good qualities and his bad. He is charged with being lazy, shiftless, irresponsible, and sensual. He is unambitious, as a rule contented with his condition, and refuses to sacrifice present comforts for future benefits. He is unwilling to take advantage of opportunities for his social and economic betterment. These charges are probably applicable, in some degree, to the mass of negroes; for it must be admitted that while a small percentage of negroes have advanced, the mass are still in the state of contented poverty and ignorance.

Yet he is not without his redeeming qualities. In spite of centuries of servitude and a present most unenviable position, the negro has preserved his remarkable degree of good-nature and optimism. He is less given to useless worry than the white man. Possibly no other race could have retained this agreeable trait in the face of such difficulties. The faithfulness of many old slaves to their masters, even after freedom, shows a love and fidelity that could not have been present in a vicious, inferior race.

Before condemning the negro for his failings, it is fitting and just to consider a few factors that have contributed to give him his undesirable qualities. The negro is essentially tropical in his nature. His dark skin is the result of the torrid sun. Tropical heat is not favorable for heavy manual labor or bodily activity, and the negro is not as yet disposed to work fast or to do heavy manual labor. In the tropics, food, clothing, and shelter—the necessities of life—are to be had with little or no labor. He has consequently developed an easy, careless manner of living. The struggle for existence in the jungles is very fierce, causing a high death rate and necessitating a correspondingly high birth rate; hence the strong sexual propensities of the negro. His characteristic faults, then, seem to be the result of environment. The negro was thoroughly adapted to the tropics, however unsuited he may be to our cooler climate.

Slavery influenced the negro for both good and bad. He was

taught to work. He was given the rudiments of our civilization and taught something of the Christian religion. A better type physically was secured. But these good results are more than counterbalanced by the evil effects of slavery. While learning to work, he was taught no sense of responsibility. Being property himself, he was taught no conception of property rights or value. The loose family ties of slavery days resulted in a low state of family morality. In no way did slavery fit him for a life of freedom, industrial competition, and responsibility.

As a race, the negro cannot be said to have fully adapted himself, at present, to our civilization. In the Black Belt of the South, in the negro quarters of our large cities,—wherever there are considerable numbers of negroes, his condition is little improved upon that of slavery days. But he cannot be blamed; rather should the white race be blamed for their neglect and indifference to the welfare of the negro. Evolution has adapted him to another entirely different climate, the tropical, and he must readapt himself to temperate conditions. He cannot reasonably be expected to do this within a few generations.

The assumption that the negro race is an inferior race is not only unjust to the negro, but is unsupported by theory or fact. There is ample, unanswerable proof that the negro can rise and, in view of the advancement that has been made by members of his race, there is no reason to doubt but the whole negro race will eventually adapt itself to our climate, civilization, and life.

The American negro may well point with pride to the achievements of his race during the first half-century of freedom. When we consider that Emancipation Day, July 1, 1863, saw him turned into the world with no economic goods, no training, no open door of opportunity, no resource but his own untrained hands—standing dazzled in the first bright light of liberty—we should admire and applaud his efforts and achievements. If, as some maintain, the negro is an inferior race, it is rather for us, the superior people, to extend to him the helping hand, than to push him back into the mire. Or if, as facts and reason tend to show, the negro is not an inferior race, why should he not be honored for what he has accomplished?

The present negro population of the United States is about

ten million, or exactly, (census of 1900),⁵ 8,840,789. In 1880 it was 6,580,793, showing an increase of 2,259,996, or 34%, in twenty years. "This is almost double the rate of increase of the United Kingdom, and within 3% of the increase of America, white and black combined." This is the natural increase, unaugmented by any immigration, of a race living under unfamiliar and hostile circumstances and conditions. Such an increase shows the mark of a virile race, one able to survive in the freeman's struggle for existence; that he can live in civilization and increase. He has not, like the American Indian and the Maori of New Zealand, degenerated under the influence of civilization. He has shown that he can survive the struggle for existence.

But can he improve in intelligence and education? In 1870, out of 1,032,475 male negroes of voting age, 862,243 (83.5%) were illiterate. In 1900, thirty years later, the percentage was reduced to 47.4%—976,610 out of 2,060,302 males of voting age being illiterates. In thirty years, illiteracy among adult males has fallen 43%. There has also been a marked decrease of illiteracy in the entire colored population. Out of a total 4,061,207 in 1880, 3,220,878, or 70%, were illiterate. In 1900 it was reduced to 44.5%. Here is seen a decrease in illiteracy among the entire negro race of 36% in twenty years.

"In 1860, negro schools were almost unknown, it being unlawful to teach the slave. In the year 1900, 1,096,734 colored youths attended public schools and 17,138 attended schools of higher learning."

Since 1880 there has been spent by the States \$105,807,730 in support of negro schools. The negroes themselves show their interest in education by extending the school year beyond the limit fixed by the State; paying the additional cost themselves. In seven States—Delaware, Arkansas, South Carolina, Georgia, Alabama, Louisiana, and Mississippi—the negroes contributed, in 1900, \$1,496,036, while the cost of public schools was \$1,345,859. "Excepting a few city systems, it can be said that apparently the negroes in the South contributed to their schools in 1899, \$3,762,617 out of a total cost of \$4,675,504, leaving but \$912,887 to be

5. The statistics used are taken from the U. S. Census Reports.

paid by the whites. There are 136 colleges and industrial schools exclusively for negroes in the country."

After a consideration of these statistics, it cannot be denied that the negro is capable of and eager for education.

Applying another important test, the question arises; has he ability to save, accumulate property, and advance economically? In 1900, 746, 717 farms, 38,233,933 acres, or 59,741 square miles were owned or tenanted by negroes who at emancipation had nothing. Andrew Carnegie says that this is just the area of England and Wales, or double that of Scotland These embraced, in the South central States, 27.2% of all the farms; in the South Atlantic States, 30%; in the Southern States—Florida, 33%; Georgia, 39.9%; Alabama, 42%; Louisiana, 50.2%; and Mississippi, 55%. The negro has more farms than the whites in the last two States, but it must be remembered that the average size of negro farms is very much less than those of the whites. The farms owned by negroes in the Southern States aggregated, in 1900, 173,352 farms. The total wealth of negroes was estimated at \$300,000,000.

In 1898 the negroes owned in Virginia, 978,118 acres; in 1903, 1,304,471 acres,—a gain by negro landlords in five years of 326,353 acres. In Georgia, the negroes increased their holdings of land 70,000 acres in the year 1900-1901. The assessed valuation of all negro property in this State during the same year was one million and a half dollars, or an increase of 11%.

The negro of the South is essentially rural. But there are many negroes in Southern cities, and here too we find that they have ambition and ability to acquire property and to conduct successful business enterprises. For instance, one-seventh of the city of Jackson, Mississippi (a city of over 20,000 population) is owned by negroes, who have \$2,500,000 of taxable property. The resources of the First Colored Peoples' Bank of Richmond, Virginia, are reported at \$555,288. There are thirty-three negro banks in the country, also several negro loan associations and insurance companies.

Without question, the negro has proven his ability to advance economically. These humble negro farmers and laborers deserve the respect of all fair-minded men. The desire to honestly accumulate property is a most laudable one. It is the first step toward

integrity, stability, conservatism, and good citizenship. Let us not mock or despise the efforts of these worthy black men to attain a useful and respected place in society.

Can the negro rise in the scale of occupations? In answer to the charge of indolence and shiftlessness so often laid at the door of the Southern negro, the census shows 84.1 of the male negroes and 40.7 of the female engaged in gainful occupations, while of the white population of the country the percentage is 79.5 of the males and 16% of the females. Most negroes in the South follow agricultural pursuits, the census showing 1,344,125 rural laborers and 757,822 farmers, planters, and overseers. This is natural, as the rural population of the South is largely negro.

In the cities the negroes are taking their places with white professional and business men. Richmond, Virginia, has negroes engaged in every trade and profession—ten lawyers, thirty ministers, three dentists, ten physicians, two photographers, schoolmasters, real-estate dealers, merchants, tailors, jewelers, thirty-five dress-makers, four restaurant-keepers, sixteen stenographers; and negroes have four savings banks, and four weekly newspapers. There are in the United States 1734 negro physicians and surgeons, and 125 drug stores owned by negroes. The Patent Office at Washington shows some four hundred inventions patented by them.

And thus the negro has shown his ability to advance along another important line.

The religious sense of the negro is shown by his interest in and liberal support of his churches. The 23,770 negro churches are mostly Methodist and Baptist. Andrew Carnegie calculates that these churches have a seating capacity of 6,800,000. Out of 10,000,000 population, there are 2,673,977 communicants, few adult negroes being outside the churches. Their church property is valued at \$26,626,448. Can the white race make a proportionate showing?

These churches exert a good influence on the race. There is a popular tendency to regard the negro churches and religion as emotional, superstitious,—in general, as a joke. But some day we shall all see these humble churches receive a degree of divine approbation that will not be accorded many a proud, wealthy congregation.

The negro has furnished his quota of distinguished men. Booker T. Washington's name is a household word throughout this and other countries. The gifted, scholarly Du Bois is universally respected by learned men. Frederick Douglass will always be remembered as one of the great leaders of his race. H. O. Tanner has achieved international fame as an artist. Charles W. Chesnutt and William Stanley Braithwaite are distinguished mulatto novelists. Alexander Dumas and Poushkin, two immortal names in world literature, were mulattoes. Coleridge Taylor, the late composer, lived a useful, respected life in England.

From an artistic viewpoint, the negro is the hope of our nation. Negro melodies are our only distinctive national music. The musical possibilities of the old plantation melodies are strikingly shown by Dvorak, who has used them in his "New World" Symphony. We may well expect the American Shakespeare or Mozart to spring from this strange, sensitive race.

Is this progress in all phases of civilized life consistent with the popular theory of negro inferiority? It certainly shows that even under adverse and discouraging conditions, the negro race can improve by its own efforts. Differences in capacity are individual, not racial. Comparing races, it is true, for obvious reasons, that the Caucasian race has produced greater men than any other race; but given the same opportunities and advantages, it is probable that other races, and especially the negro, could have made the same showing. Professor Helleberg has cleverly remarked: "No one questions the superiority of the white race—except the members of every other race."

While, in the last analysis, this idea of superiority is probably not the fundamental cause of our race-prejudices, it is unquestionably an injustice to the negro, unfounded, and detrimental to the best interests of both races. Certainly, Christ never taught such a theory; it is clearly at variance with His teachings of humility, charity, love, and the Golden Rule.

We may safely conclude from the preceding somewhat exhaustive discussion of the advancement of the negro during the past half-century, that he is capable of progressing and taking a respectable, honorable place in our American life. It is true that the masses of the negro race yet remain, largely because of objective conditions, in poverty and ignorance. Yet the race has produced

men of ambition and ability and there is no reason to doubt that, in time, the entire race will have made the same advancement, especially if the white race, which holds the ruling hand, will do its share in the uplifting of the negro.

Especially should this progress be praised since it has been made against a barrier which, north, south, east, and west—wherever there are negroes—has closed to them the door of progress, opportunity, and justice—race prejudice. This racial feeling exists in greater or less intensity throughout the entire country. It varies with the number, importance, and position of the negro; but it is everywhere present. A Northern village, with only a few negroes, would see a very mild prejudice; a Southern community, largely made up of negroes, would see little else.

It is seen in the South in laws, of which the "Jim Crow" laws, those which have worked the virtual disfranchisement of the negro by ingenious "grandfather" and other clauses, and those requiring the separation of the races in public places are notorious examples. The frequent lynchings and race riots show how deeply this feeling is ingrained in the public mind. In the North, where legally, at least, the negro is the equal of the white, the feeling is just as bitter. The negro is relegated to menial labor, positions of responsibility being closed to the ablest negro. There is unfair competition, discrimination on the part of employers; while the hostility of the labor unions makes even the right to earn an honest living uncertain to the negro. Du Bois remarks: "The negro artisan must not only learn to be a craftsman, but must overcome white contempt for the negro, hence he is not liable to be more than a poor workman, being but half-hearted in either cause." In social contact, the vacant seat beside a negro in a crowded street-car, the shrug of the shoulder, the angry glances, the cold stare in answer to a civil question or remark—all these tell of the existence of an unchristian feeling that no human laws can suppress.

A generation ago the negro in the North found conditions almost ideal. Then the colored population of the North, which was not large, was composed largely of ex-slaves, industrious and law-abiding, who enjoyed the respect of their white neighbors. During the Civil War, the few negroes of Boston enjoyed even special

privileges, and were shown marks of respect and sympathy. But today all is changed. Within the last two decades there has been a heavy emigration of negroes northward and race prejudice, especially among the working classes, has resulted. The factor of industrial competition between black and white is rapidly intensifying race hatred. Antipathies under such conditions are inevitable.

The rural negro of the South dreams of the Northern city as a sort of haven where he is to be forever free from Jim Crow laws, constant reminders of his inferior position, lynchings, poor schools, and injustice in the courts. But he is soon disillusioned. He finds himself out of place in the busy Northern city. There is race discrimination in employment. He must meet a higher standard of living. But his industrial failure is as much due to his inefficiency as to race discrimination. He cannot compete with the white laborer. The easy-going ways of slavery and Southern rural life have unfitted him for keen commercial life. He finds no encouragement, nor patience with his faults. And he is never free from the evils of race prejudice.

Psychologically, race prejudice is nothing more than a simple, child-like instinct, wholly out of place in intelligent minds. It is in the same category with the child's fear of the dark, a superstitious person's dread of a corpse, and the distrust of country people for strangers—a distrust based upon unfamiliarity. It is an application of the universal tendency to distrust unfamiliar things. In reality, the negro is still strange to us; he is still an object of curiosity and mistrust.

Racial hatred, based upon distrust for the unfamiliar, existed very early in the history of the human race. Men early grouped themselves into families and tribes, later into nations and races. The advantage of union for protection and co-operation were early perceived and adopted. Common interests led to the association of individuals who were mutually agreeable. Within his own group the primitive man placed all confidence in his fellow-man. He was to treat members of his own group with justice and fair dealing. But instinct told him that outside the group, every individual was to be regarded with distrust, and was to be treated with hostility. Our present race prejudice is a survival of this primitive instinct. By conquest and otherwise,

the many small groups were reduced to fewer larger groups, the beginnings of nations and races.

But through all these stages, there existed this same distrust of the unfamiliar. It exists today, and in no case, as has been mentioned, so noticeably as in our present race feelings. The negro is as yet unfamiliar to the Caucasian. However, the different experiences of the North and the South have developed different attitudes toward the negro. In the South, the long, intimate relations between master and slave developed a caste feeling, which gradually took the place of race prejudice. In the North, where the negro is a comparative stranger, there is no caste feeling—it is race prejudice pure and simple. It is merely a “skin prejudice;” the same feeling would exist toward a white man masquerading as a negro.

This feeling is reciprocated by the negro, and thus we find within our nation two races, imbued with a spirit of racial antipathy. This gives rise to the problem which this paper endeavors to discuss—the Race Problem, or more specifically, the Negro Problem.

There seems to be little ground for racial antipathy. The negro is not dangerous. He has done nothing to deserve the prejudice against him. He is not here in our country of his own free will: the white man forcibly carried him from his native land and forced him to centuries of unrequited toil. We brought him here and profited at his expense. Now when we can no longer exploit him and he is thrown upon his own resources, why must he continually suffer from unjust prejudice?

The negro problem is essentially this: about three centuries ago, the negro was brought here for selfish ends. It is beyond imagination to believe that he was brought here for any Christianizing or civilizing purposes. The slave-traders were patronized solely because the negro was of great economic value. But now we have at least advanced beyond the institution of slavery, and profit can no longer be wrung from the toil and sorrow of the black man. We boast of our democracy and Christianity. Is the negro to be treated in accordance with these two great principles, or is he to be harassed and oppressed by a groundless, cruel race prejudice? What are we going to do with him? This is the problem.

Several solutions of this problem have from time to time been suggested. Some represent a sincere effort to relieve the situation for the benefit of both races: some are solely concerned for the advantage and comfort of the white race.

The remedy most often urged and the one that is apparently the most practicable is *deportation* of the negroes. To say the least, such a policy would be impossible and unwise. It would be a physical impossibility to remove the ten million negroes and their natural increase; all the ships flying the American flag would be unequal to the task. Were it possible, it would be unwise from every point of view. Not only would such a measure be taken over the protest of every negro, but against the desperate resistance of the Southern States. Whatever may be the planter's feelings toward the negro, he can not disregard the negro's importance economically. So essential is colored labor that the planter will often maintain an armed guard over his cotton pickers lest other employers induce them to leave him. Economically, he is all-important in the South, and his removal would mean the ruin of the Southern States.

The oft suggested policy of *segregation* is also impractical and impossible. Some advocate the segregation of negroes in a State of their own. Which State will he be given? Under the Constitution, all States are equal. With our present race prejudice, would a negro State be admitted on an equality with the other States? If we would not admit such a State, we should virtually have deportation. Segregation would be as ruinous to the South as deportation. The negro population must be distributed over the Southern States; it can not be segregated in a separate State. Such a State most certainly could not be admitted on an equality with other States. To admit it as an inferior State would be a legal assumption of the absurd theory of race inferiority.

Segregation in quarters or districts is equally impossible. Furthermore, any segregation would only widen the breach between the races.

And both deportation and segregation would be a reflection on our Christianity. It would amount to a virtual admission that we were not great enough to cope with the situation that we have brought about. In his present condition, any abandonment of the negro would be in reality condemning him to a return to a

status of barbarism, as he needs Caucasian influence and help to fully civilize him. But that either of these policies will ever be tried is so extremely unlikely that it is unnecessary to speak further of them. The negro is here, and here to stay.

The theory that the negro is a degenerate race and will be extinguished by natural selection has been refuted by statistics. We have seen that the negro population is constantly increasing. The death rate among negroes is very high, owing largely to unsanitary conditions of living and the comparative newness of the temperate climate. But with the betterment of conditions the death rate will decrease and the tendency will be ever toward a stronger, healthier race. The high death rate is counteracted by the high birth rate. The negro race will never be extinguished by natural selection.

Several methods of artificial extinction have been suggested. One is by preventing breeding among negroes, thus causing the race to disappear with the present generation. Another even more cruel policy that—it must be admitted—has been widely considered by our more blood-thirsty citizens, is best expressed in the words of a distinguished American statesman: "We'll have to send a few more niggers to hell." Such methods can scarcely be defended as Christian.

Professor Thomas, from a psychological viewpoint, is optimistic. He thinks that race prejudice may be modified by association and familiarizing; that in time the mutual distrust of unfamiliar races will disappear. But such a change could not take place for several generations, if at all. The prospect of such ideal relations in the dim future is poor consolation for the present generation, and does nothing to relieve the unhappy condition of the negro today. Nor would such an outcome excuse the present white generation for their unchristian treatment of the negro. This problem is one that demands some immediate relief; it cannot rightfully be passed on to future generations for their solution. Justice and Christianity demand that the present generation apply the only practical and possible solution—the Golden Rule.

A complete amalgamation of races may also take place in the course of ages. Then, of course, as there will be but one race, there can hardly be any race hatred. But like the eventual

psychological solution that will result from a policy of *laissez-faire*, the prospect of race amalgamation does nothing for the present negro. He has a right to expect to be permitted to enjoy life. The prospect of eventual amalgamation can help him very little.

None of these proposed remedies is practical or in harmony with Christian ethics. They would all solve the problem with the least effort and responsibility on the part of the white race. Their sum and substance is: let us abandon the negro to his own resources. Let us get rid of him. Then we can go about our business with no more concern or worry over race relationships.

But we have a duty to perform toward the negro. It is not enough to merely cease discrimination or get him out of the road. If the white race would substantiate their claim to superiority, they can do so only by *being* superior, not by merely claiming to be. And we can best show our superiority by treating the race which Fate has, in a sense, intrusted to our keeping, with justice and charity.

Among the positive influences for good on the negro, none have been more successful than education. But the negro is largely self-educated; the aid given by whites to negro education has not been very notable. Proper education, industrial education, will do more than anything else to elevate the negro economically. Such an education is vastly more beneficial to the negro than a purely literary and cultural course.

As has been mentioned, the apparent discrimination against negro labor is not so much the result of race prejudice as of inefficiency on the part of the negro. The negro must do something to deserve respect. He must show the white man that he can rise above the "worthless nigger" class. "The trouble with the negro," says Booker T. Washington, "is that he is all the time trying to get recognition, whereas what he should do is to get something to recognize." The man with some property, even though small, is universally recognized. And industrial training best fits the negro to get a little property. This is the valuable advice of Washington; and this the negro must do. He cannot expect, nor should he, that the solution of the problem will give him a life of ease. He must be reasonable and willing to do his part.

A purely cultural training would in reality be detrimental to the negro. It would not fit him to occupy the place in society

which he must, for the present at least, hold. To educate the negro so as to instil into him high ideals and aims, and then to force him to assume an inferior position, is a most unwise policy. It could not fail to make him miserable and unhappy.

The intellectual negroes are the most dissatisfied class. Under the leadership of Dr. Du Bois, they maintain a spirit of hopeless resentment. "Agitate, fight, and object," is their doctrine. They would force the white race to an immediate recognition of their rights. But this is an unwise attitude. To talk of *forcing* anything is generally easier than the actual forcing. Nothing is to be gained by ill-temper and radicalism on the part of either race. Washington's remedy of work and patience is by far the wisest policy for the negro. His first thought must be of his material welfare. Once that is assured, then there is time for culture.

Education of the negro is necessary for the welfare of both races. Ignorant negroes are as dangerous as ignorant whites or foreigners. It is encouraging to note the increase of education among the negroes. Of all the suggested solutions of the negro problem so far discussed, the gradual uplift of the race by means of education seems the only adequate one. In the desire to educate the negro is seen a practical application of the Golden Rule. It has been the only policy applied that has been in accordance with this great principle. Since this limited application of Christianity has been so successful, why not thoroughly apply the Golden Rule to the question? It is certain that violence, force, and legislation can never relieve the situation. Why not make the best of a bad bargain instead of the worst?

Many good, well-meaning persons advocate the immediate admission of the negro to full social and political equality with the whites. Presumably this is to be done by legislative enactment. But the negro problem cannot be settled in legislative halls. Such a solution would be comparable to the conversion of an entire heathen tribe by a decree of its chief. It would be a step of such extreme, unreasoning radicalism as would produce far more evil than good. A sweep of the pen freed the negro from slavery; but no such instantaneous act can free him from the bonds of race prejudice. That is ingrained deep in the soul and can only be removed by a change of spirit. Such a policy

would be in accordance with the Golden Rule, but obviously very unwise and ineffective.

A practical application of Christianity is the only remedy for this perplexing problem. If we expel the negro from the country, if we segregate him, or extinguish him, we have not solved the problem. We have merely avoided the responsibility which it is our Christian duty to assume.

The race problem is difficult to discuss. Prejudices and opinions are strong, fixed, and of many varieties; and in considering the application of Christianity to this delicate question, one finds the complexity further increased by the widely different constructions placed by sects and individuals upon the teachings of Christ.

But whatsoever his opinions and beliefs, every fair-minded person must concede three points. First, that the American negro is not receiving the proper treatment at the hands of the white race. It has already been shown that the negro suffers from unfair discrimination, injustice, and neglect. Second, that the essence of Christ's teaching with reference to social relations is embodied in the Golden Rule. And third, that our attitude toward the negro is inconsistent with this principle. The policy of the American people toward the negro has been neither just nor charitable. Some definite change of policy is needed; and this change must be brought about by a practical application of Christianity; by following the Golden Rule.

We are specifically told that this is the thesis toward which all Biblical laws and teachings center. In Matthew XXII, 35-40, we read: "Then one of them, which was a lawyer, asked Him a question, tempting Him and saying, 'Master, which is the great commandment in the law?' Jesus said unto him, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, *Thou shalt love thy neighbor as thyself*. On these two commandments hang all the law and the prophets'." This commandment is similarly expressed in several other passages. (Matthew, XIX, 19; Mark XII, 29-31; Luke X, 27; Romans, XIX, 9; James, II, 8; and Galatians V, 14.) A practical application of this principle is shown in the parable of the Good Samaritan. The priest and the Levite made no effort to aid

their distressed countryman. It remained for a member of the despised Samaritan race to take practical steps to relieve the unfortunate Jew, his racial enemy. Christ used this parable to answer the question, "Who is my neighbor?" And it would appear from this parable that all humanity is our neighbor.

There is a similarity between this incident and our own race problem. Race hatred existed between Jew and Samaritan. Yet the Samaritan was great enough to overcome his prejudices and help the Jew in trouble. And then there is Christ's approval of the charitable act: "Go thou and do likewise." It is shown by this parable that men of all races are our neighbors and to be treated with charity. We are commanded to follow the example of the Samaritan. And well may we "go and do likewise" in our treatment of the negro. Clearly, he is in trouble and needs our aid. If we are following the teachings of Christ we cannot deny him that. Will we play the part of the priest or Levite, or of the Good Samaritan? Consistency would demand that we assume the latter rôle. It is only by the universal application of the wisest rule ever laid down for the guidance of society: "Whatsoever ye would that men should do to you, do ye even so to them," that the world can hope to enjoy the fullest measure of peace, happiness, and good-will.

How may we apply this doctrine to the present American negro problem?

In the first place, let us judge the negro fairly. Negroes are misjudged more, probably, than any other class of people, owing in large part to the powerful race prejudice. The negro is charged with being vicious and dangerous, and negro criminals and crime are cited to prove the charge. This is all wrong. While statistics show a greater percentage of negro criminals than white, yet the proportion in either race is far too small to be characteristic. Why not say that the negro is an energetic, progressive, law-abiding race, and cite as proof the best of his race? This would be more just to the negro, and yet it would not be a fair estimate. Any race should be judged not alone by its best qualities or its worst traits; not only by its best or its worst members; but by a fair average. The exception should not be made the rule. The negro race should be judged with consideration for its virtues and

patience with its faults. The good negro can in no way justly be held responsible for the misdeeds of the worst of his race. All negroes are not alike; there are good, bad, and indifferent negroes, just as there are different types of white men, and justice would demand that the negro be considered not merely as a member of a different race, but as an individual. The average negro is industrious and law-abiding, and he, not the exceptional cases, should be taken as a fair sample of the race. Let us always remember the Divine warning: "Judge not lest ye be judged."

In the second place, we should take steps to remedy the conditions under which the negro population is living. The part played by the white race in the spread of negro crime and pauperism should not pass unnoticed. The dive, the resort, the saloon, poverty, ignorance, and unsanitary conditions are the great breeders of crime among all races. And yet these influences exist in practically every community. Especially do they tend to develop negro criminals. As a result of discrimination, competition, and of their own inefficiency, there is more idleness proportionately among the negro laborers than among white. Idleness, in itself a dangerous condition, always breeds evil. Under existing conditions, the negro is driven for social life and amusement to frequent resorts run by other negroes, often by whites. Political interests and neglect on the part of the public allow such proprietors to operate with impunity. Negro crime is inevitable under these circumstances.

Were the Golden Rule applied, such evils might largely be abolished and the condition of the negro bettered. Every negro would be given a free man's right to work for his living and be paid according to his talents and industry. Profitable and elevating amusements would be provided for his leisure hours; he would not be driven to frequent dives and resorts. Or better still, there would be no such places to frequent. By enforcement of sanitary laws, intelligent charity, and justice in the matter of employment, much poverty, disease, and crime could be avoided.

Education is essential for the proper solution of the problem, but this alone will only increase the unpleasantness of the negro's position. Unless he be allowed to make full use of his education and training, it has been more than a waste of time and money. Without opportunity, the best education is of no practical value.

We should be great enough to overlook such a superficial thing as an uncertain and unfounded color line and regard the negro not merely as a negro, but as a man. If he is a good, wise, and able man, his talents and character should be given full opportunity to develop and work.

If we are the superior race, our example must be of considerable influence with those who must look to us as leaders. Our attitude toward the negro will very largely determine his attitude toward us. If we have consideration for his rights and feelings, we can then reasonably expect to receive the same treatment in return. Today we may well continue the practice of Jefferson Davis, who, being asked why he was always so careful to return in kind the respectful, friendly greetings of negroes whom he chanced to meet, replied: "I can't allow any negro to outdo me in courtesy."⁶ And Jefferson Davis was at that time United States Senator from Mississippi.

This example, common in the old South, may account for the proverbial respectfulness and politeness of the old Southern negroes: the lack of such examples today may explain the reputed disrespect and insolence of the present negro generation. Before a member of the "superior" race treats any negro uncivilly, he may well stop and recall the Divine command "Love thy neighbor as thyself." And he should remember that most treatment is returned in kind; and that a gentleman is usually treated as such, and vice versa.

Every human being has a right to the fullest enjoyment of life. Any unkind act, word, or treatment that will in any way detract from honest, healthful pleasure is a violation of a right as sacred as the right to hold property. Yet the cases of unhappiness caused unoffending negroes by insult, neglect, coldness, and race hatred at the hands of whites, are of countless occurrence. The most respectable negro can scarcely venture into a public place without receiving some cowardly reminder of his color and status. That this is of daily occurrence is undeniable; that it is wrong is unquestionable. Such treatment is not in accordance with our democracy or Christianity. It should never have to be said of any Christian gentleman that he had voluntarily marred the

6. Baker: *Following the Color Line*, p. 104.

happiness of any of our dark-skinned fellow-citizens, simply because of race feelings. Far be it from any honorable person to cast a shadow over a happy soul by any inconsiderate action or remark.

In the foregoing discussion, the means suggested for applying the principles of Christianity to the negro problem have been: (1) by judging the negro fairly; (2) by bettering the conditions under which he lives, thus doing away with pauperism and crime; (3) by insuring him intelligent and useful education, which will increase his industrial efficiency; (4) by giving him opportunity to show his individual ability, judging him as a man, not as a member of a race; (5) by setting him a good example; (6) by considerate and courteous treatment; and (7) by overcoming instinctive racial prejudice and treating the negro with justice and charity. Patience and the Golden Rule are the only solution of the problem. Force, law, and agitation can do nothing but make a bad matter worse. It is certainly unfortunate that such a problem exists, but we should not forget who is responsible for the negro's presence in the United States. We must solve the problem in some way; and why not solve it to the advantage of both races? Time, patience, and the Golden Rule—these alone can bring about a happy solution of an unhappy problem. If we are a Christian nation, making great efforts at the Christianization of heathendom, why do we not apply in our own land the doctrines which we are so zealously spreading?

A great object lesson in the solution of race problems is to be found in Jamaica. The population of this island is composed of 600,000 blacks, 40,000 to 50,000 mulattoes, and only 14,000 to 15,000 whites. Race friction and prejudice are nowhere apparent. In the courts, there is absolute justice in dealing with black and white; if anything, all things being equal, the white offender is given a severer penalty on the ground that he should know better. Mutual courtesy and consideration mark the relations between the two races. There are black and white business men, the black predominating. Negroes are seen in the majority in the Legislative Council. The Governor at his levees invites impartially all officials; black, white, and brown. The efficient police-force is exclusively negro. The courtesy and thoughtfulness of the black street-car conductors and policemen might well be imitated by similar American officials. There are negroes in all professions.

There is still much illiteracy, but with education in the firm, impartial hands of the imperial government, this evil is rapidly being removed. The negroes are proud of their race and are quick to suppress disorderly conduct on the part of any of their number. Everywhere there is good government, justice, peace, and happiness. What a contrast with conditions in the Black Belt of our own South!

Slavery once existed in Jamaica. But during the years 1833 and 1834 the British government abolished slavery in the colonies. The failure of the whites to recognize the freedman, and the evils of race prejudice led to the Eyre Rebellion of 1865 in Jamaica. A dictator was sent from England to settle all difficulties. He proceeded to rule impartially and with justice, and the political power of the planters was broken forever. The whites chafed under this treatment, but the blacks were satisfied and eagerly co-operated with the new government to bring about the present happy state of affairs.

The chief cause of the happy solution of race difficulties in Jamaica was that the government was conciliatory rather than arbitrary, as it is in our Southern States, where the negro is at the mercy of the local administration. Royce says that the cause was "English administration and English reticence." The administration had no political interests to serve, having been appointed by the Crown, hence ruled impartially and with a view to the best interests of both races. Without boastings and reminders, the English officials impressed upon black and white alike the superiority of English law. Mr. Mather also assigns as a reason, the good results of generations of intelligent missionary work which prepared the negro for freedom.

This successful solution in Jamaica was reached through the application of the Golden Rule. It has not exactly been called a practical application of the principles of Christianity, but such it is. On its face, it is hard-headed administration of English justice; in reality, it is an application of the Golden Rule—a synonym for justice. England has here shown what justice can do toward solving race questions, and that it is the only solution. Our own experience has vividly shown what race friction will not do. It would seem from this contrast that we have at least one thing to learn from British government.

What does the American negro want? In a word, it is Justice.

Ray Stannard Baker, in his "Following the Color Line," reports the following conversation with a young mulatto business man of a Southern city:

" 'All I want,' he said, 'is to be protected and let alone, so that I can build up this business.' "

" 'What do you mean by protection?' I asked. "

" 'Well, justice between the races. That doesn't mean social equality. We have a society of our own and that is all we want. If we can have justice in the courts, and fair protection, we can learn to compete with the white stores and get along all right.' "

And certainly his is a reasonable request.

Let us treat the negro with charity and consideration, in accordance with Christ's teaching. We have seen that he is not an inferior race, but capable of attaining an honorable and useful position in our national life. Let us throw off the groundless race prejudice that is causing both races sorrow and trouble. Let us treat him—our neighbor, a good and useful neighbor—in accordance with the Divine command: "Thou shalt love thy neighbor as thyself." Let us apply the Golden Rule, the foundation of all proper social relations: "Whatsoever ye would that men should do to you, do ye even so to them."

Then and then only shall we have taken this first great step toward the day when all tribes, all nations, and all races shall recognize the Fatherhood of God and the Brotherhood of Man—the goal of Christianity.

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